

. '2.- t fly₃ like a hawk to its cherished
nest, to that
iNDiA who is to "be inYoked, by his
worshippers, in
battle;, glorifying, with excellent hymns.
Mm who
is invincible, and the giver of health.

3, The commander of the whole host
has bound
his quiver (on his back): the lord^a drives
the cattle
(to the dwelling) of whom he' pleases.
Mighty

INDRA, bestowing. upon us abundant
wealth, - take
not advantage of us, like' a dealer?

• 4.'Verily, INDRA., thou hast slain the
wealthy
barbarian⁰ with thine adamantine (bolt);
—thou,
singly assailing (him), although with
auxiliaries (the
. MARTQTS,) at hand/ Perceiving the
impending mani-
fold destructiveness of thy bow₅ they, the
SANAK^{^*}
the neglecters of sacrifice, perished*

^a Arya, liere explained *swamin*, master, owner, lord,
T-meaii-
Ing *Indra*. i '

^b Lit.,-do not be to us & *pani*, a trafficker; such being
one sense
of the term; from *g\$na*, price, hire. *Indra* is
solicited not to make
a hard bargain, not to demand too much from his
worshippers.-

^c *Vritra*., the *Dasyu*-[^] literally, a robber, but,
apparently, used
in contrast to *dri/d*, as if intending the uncivilized
tribes of
India. He is called wealthy., because, according to
the *Vajasanyis*,
he comprehends, within him, all gods, all
knowledge, all obla-
tions,— *Vritrasynffth san-e devdh sarvds chp*

vi&yah

sarvdm

havinshi cMsari.

• V

^d So the *BrdJimana*. The *Marut?* who accompanied *InJra* did not attack *Vrtira*; but they stood nigh, and encouraged the former, saying, " Strike, O Lord; show thyself a hero."

⁶ The followers of *Vritra* are called by this name, the meaning of which is not very satisfactorily explained by *sandn* *Myanti*, they who eulogize benefactors. They are also called, in this and